

# NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. III.

SATURDAY, DECEMBER 21, 1833.

NO. 8.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK  
AND PHILADELPHIA.

EDITED BY  
T. J. Sawyer, A. C. Thomas and P. Price.

P. PRICE, PUBLISHER AND PROPRIETOR.

TERMS—Two Dollars per ann. in advance, or \$2.50 if not paid  
within six months. Publishing offices No. 2 Marble-Building, Chat-  
ham-Square, (out of the Bowery) New-York, and No. 132 Chesnut  
street, Philadelphia.

Letters to be addressed, (post paid) "P. Price, No. 2 Chatham-  
Square, New-York."

Original.

## LETTER FROM THE SOUTH.

Augusta, Ga. 2d Dec. 1833.

BRETHREN—You will oblige me by giving the following extract of a letter lately received from a friend in Edenton, N.C. with the accompanying remarks, an insertion in your interesting Journal. The discourse alluded to was one I delivered in that town on my way hither, a copy of which was obtained from me under false pretences by a Mr. Hankins, a truth telling, candid deacon of the Methodist Church! Although strongly urged to review said discourse before I had appointed to leave the place, the Preacher refused on the ground of want of time to prepare. So I was compelled to depend on the kindness of a friend for an account of the manner in which I was "used up" by my opponent. This account will be found in the extract, and I have no doubt a true sketch of the speaker's remarks is given. Please see that Mr. Langhorne and Mr. Hankins are each supplied with a copy of the "Messenger," containing this Letter.

Respectfully and fraternally yours, &c.

L. F. W. ANDREWS.

EXTRACT.

Edenton, N. C. Nov. 23, 1833.

DEAR BROTHER—

"I attended the sermon preached by Mr. Langhorne in reply to yours, and took some imperfect notes of it. It was *stuff* indeed. In his introductory remarks he said his object in taking notice of your sermon was to suppress *vice*. Asked the question, is man a free agent—said there was not a promise in the New Testament without a condition—that *faith* is the condition of the Gospel, and *obedience* is another, but follows after conversion. He said that the assertion that Baptism ought to have ceased after the Resurrection of Christ was an *impious* one. That it was well the gentleman said he preached by permission—that the faithful minister has a *higher commission*. He said that salvation was a deliverance from sin and its effects which is *eternal death*—that the sinner is in *condemnation* till the end of life and then he is *damed*! He contended that *faith* is *not* independent of the will—that the Jews did not believe Christ although they saw his works—and *Paine* did not believe because he would not believe. He contended that the day of miracles had not passed—that the conversion of a sinner was a miracle—but afterwards he said that the angels and all the hosts of heaven could not convert one sinner—that none but God could convert the soul. He said further that the promises in the scriptures are held out on conditions and that Universalism was *blasphemy*! etc. etc. So much in relation to Mr. Langhorne."

"We have not yet found out who threw the brick-bat through the window at you."  
Yours, &c.

To Parson Langhorne, of Edenton, N. C.

SIR—No apology is deemed necessary for this public address on the part of a *non commissioned* soldier in the ranks of the great "Captain of his salvation" to one who boasts of having a commission from a *higher* authority. Your vast condescension in deigning to notice the discourse of the former has put you on a level with your opponent, and it is too late now to shield yourself behind the dignity of superior rank consequent upon a more exalted station. You must then abide the issue of the contest you have so vain-gloriously sought, and submit to an examination of your high pretensions!

Well, Sir, are you quite sure you are one of the "*faithful*" ministers you have mentioned? That you are zealous in the cause you have espoused I doubt not, but is that cause the cause of Captain Jesus? If so, you can exhibit your credentials as given us in Mark xvi, 17, 18. You can cast out devils—raise the sick to life by a touch of your holy hand—take up serpents and drink deadly things without harm. Now, no backing out from this test. You affect to derive your power to preach from the commission of the context, and should therefore be able to do the "signs" and miracles which you say, not all the angels and hosts of heaven are able to perform. If you cannot do this, pardon me if I charge you with being an *imposter*—pretending to be what you are not. Nevertheless I will not deny that you have a *commission*; for it may be possible that you are in the service of General Anti-Christ, sometimes called the "Prince of the power of the air," Belzebub, &c. This I judge possible from the fact that you call it *blasphemy* to take the name of the arch fiend in vain, or to preach up the *destruction* of the Devil and all his works. When such sentiments so disturb your repose, I must be excused for thinking that you are somehow or other *vitally interested* in the *perpetuity* of Satan's kingdom, especially as you labor so hard to prove that his Infernal Majesty will finally prevail over Christ, angels, and even Jehovah himself. Consider then Sir, of this matter, and if your conscience does not accuse you of being an emissary of the old Dragon, I shall have to conclude that said conscience is one of those of which I heard you once make mention—viz. one that is "*seared* as with a hot iron."

But I pass to notice your reason for opposing the Truth. You say it was with a view to prevent *vice*. You thus *charitably* connect Universalism and vice together as *cause* and *effect*, or as synonymous terms! And how did you prove this point, Sir? Did you establish it by proving *Methodism* and *virtue* to be as closely connected? I hope you did not rely upon your own simple assertions as proof of so important a proposition, when you had so many palpable examples of its truth within your reach. For instance, you could here have brought in the case of your brother Avery, of Rhode Island, as a living evidence of the *virtues* of *chastity* and an *anti-murderous* disposition!—that likewise of your brother Madison Baker of the Oneida (N. Y.) Conference as proof of the first named virtue—and I can now furnish you another instance, in the case of your brother John Johnson of Georgia,

who was hung on the 22d ult. for the murder of his wife's sister! Such facts as these Sir, could have demonstrated your *pious* regard for the suppression of *vice* in your place of abode to the satisfaction of even your own confiding people. But you could have done more, Sir—for you could have proved also the intimate connexion there is between Methodism and the virtues of *truth* and *candor* by special reference to the conduct of your own Deacon in obtaining for his priest the subject-matter of his discourse that evening! With such evidence, your congregation would doubtless have thought it *blasphemy* not to believe you were in earnest when you alledged the checking of vice to have been your sole object in preaching on that occasion.

But I proceed to notice a few other points of your "Review," so called by yourself. You assert that all the promises of the Bible are *conditional*. I grant that faith and obedience are requirements of the Gospel and necessary to a present salvation—but they are not indispensable to the "*life indissoluble*" beyond the grave. It is not by any means true either that the promises of God are conditional. How did you prove this point, Sir? Let me ask, was the Almighty's promise that the seed of the woman should bruise the serpent's head conditional? Was his promise to Abraham, Isaac and Jacob of blessing to all the nation's and families of the earth conditional? When Christ said that of all things given him by the Father (and all things were given unto him) he would loose nothing, but raise it up again at the last day—and that those who experienced the resurrection should die no more but be equal to the angels of God in heaven, did he annex any conditions? When the Prophet Isaiah put on record the oath of the Almighty that "unto him every knee should bow and every tongue confess that in the Lord they had righteousness and strength;" and the apostle Paul when he declared that "the dead shall be raised incorruptible," and that "as in Adam all die, even so, in Christ shall all be made alive," did they specify conditions? Look again, Sir, and see if you have not misinterpreted the purport of your instructions. If you take the Bible for your book of Discipline you will surely find that you have become liable to being *cashiered* for a breach of duty. You were *commissioned*, you say, to preach the Gospel. This word signifies "good tidings," and an Evangelist calls it "good tidings of great joy which shall be to all people." But do you thus preach, when you deny the best part of your commission, and in fact have hoisted the banner of *salvation*, only that you may the more successfully build up the cause of *damnation*? Certainly not. You have betrayed your trust, Sir, if indeed you are one of the *commissioned* officers of the Prince Emanuel—for it is *high treason* against the majesty of Heaven for you to substitute your own views in direct opposition to the letter and spirit of the instructions, bearing the *sign manual* of the Most High and the broad seal of his prime minister. Look, Sir, I pray you, at the 8th and 9th verses of the 1st chapter of Galatians, for that article of the code of Laws which points out your own condemnation, and beware how you again transcend the powers you boast of having been bestowed upon you.

Again. You say my assertion respecting water baptism was an "*impious*" one. Ah, indeed! Is it impious to say that *now* there is



"one Lord, one faith and one baptism," and that this last is *not* that of water, but the "baptism of the Holy Ghost and of fire"? If so, it is a piece of *impiety* of which the apostle Paul [Ephes. iv, 5.] was the author. You had better be careful then, Sir, how you deal out your assertions. First *prove* at least that water baptism is *not* one of those ordinances which "perish with the using"—and *that* too, on the establishment of the Gospel dispensation of which it was a *type* or figure, before you are so free in your denunciations.

Furthermore—you alledge that *eternal death* is the evil from which mankind are saved. By this *unscriptural* phrase you mean, doubtless, endless roasting in the "blue blazes" of perdition. Now Sir, all you have to do is to point to chapter and verse where it is stated that Christ came to save men from *any punishment* justly due to sin, and I will waive the point. As to eternal death being the consequence of sin you are quite as much out of your reckoning. You cannot give a "thus saith the Lord" for the truth of the proposition, and I choose to have better testimony than your simple assertions.—Be it remembered Sir, that I am not one of your flock who would consider it the height of "*blasphemy*" to doubt your immaculateness (so to speak) or your infallibility. You *may* err, unless you have attained *perfection*—therefore I cannot receive your *dictum* for Gospel truth.

But again. You contend that *faith* is *not independent of the will*, and you instance the Jews in proof. But how do you know, Sir, that the Jews actually believed Jesus to be their promised Messiah? They saw his miracles it is true, but remained unbelievers because those miracles were not rightly comprehended by them. If their minds had not been blinded and their understandings darkened, they would doubtless have acted differently. So also with may in our day. You Sir, for instance, on the supposition that you are honest, have not the evidence to convince you of the truth of Universalism. You however *pray* for it to become *truth*, as I can testify myself, and of course you *desire* that your prayers should be answered favorably so that *all* men may be saved from *eternal death*. Now undoubtedly it is your *will* and pleasure that *all* should thus be saved. Why then not believe it? You can, say you, believe what you wish; and you will or desire universal salvation to be true as evinced by your prayers; the conclusion is irresistible, that you are yourself a *believer* in Universalism! provided you are honest in your prayers and are to be judged according to your own principles. Try also now to believe that you are worth half a million of money. Can you have *faith* in such a matter however you might *wish* it to be true, if you *knew* on the contrary that you were nothing but a poor Methodist preacher? When you can do this I will allow that you can imagine as vainly as any dreamer the world ever saw.

Finally, my dear Sir, what you said about conversion being a miracle and that no power save that of God can convert the soul, may all be true enough in one sense. But it is marvellous to me that you should preach so contrary to your creed—and indeed contradict so palpably your own preaching only a few nights before. You call upon your hearers constantly to perform some *good works* to enable them to get to heaven and avoid hell; yet nothing less than Almighty power is capable of renewing their "totally depraved natures." All however may be saved who will, you preach again—and God will not let his *foreknowledge* of the *certainty* of the damnation of some prevent the salvation of all! yet all must be *miraculously* changed by the Holy Spirit or else suffer *eternal death*! Pray, Sir, can you tell how an individual is to be *miraculously* converted without the *knowledge* of Deity, or how any one can be converted whom God

*knew* never would be saved? The fact is, Sir, according to Methodism the system of salvation is altogether one of chance. God *chooses to be ignorant* of the destiny of each, so as not to interfere with the creature's "free agency," and yet no one can get to heaven without Almighty aid! How do you know, Sir, that this aid will be granted to any. Perhaps it may so *happen* that all will be *damned*, if Deity should choose to remain ignorant of the destiny of all—or it may *happen* as you say it will that some will be saved and some not. Either way it is a system of *chance or accident*, and this is downright *Atheism*. Better, far better, Sir, that you should stick to the *Calvinism* of the days gone by, rather than attempt mixing the *miraculous* power of the Almighty with the *imperfect deeds* of men as the *two-fold* cause of human salvation. Better you should acknowledge a God whose *sovereignty* is unquestioned, than one who does not *know* his own purpose, or which is worse, *chooses to be ignorant*, at the infinite expense of his own great family of man. I have done. May the Lord bless what I have said to your profit and spiritual health. Amen.

L. F. W. A.

#### TIME AND ETERNITY.

To him who is accustomed to take a comprehensive survey of the works of nature, who draws a comparison between the mere drop of time and the vast ocean of eternity spread out on every hand, it must afford matter of astonishment that any should believe the fate of mankind for happiness or misery through all futurity, rests upon the fleeting moment of our present existence. Such however is the fact. It is an essential point in limitarian theology, that time is the season allotted to man for securing the riches of an eternal state—"the path of glory or the road to hell." The poetic sentiment of Dr. Watts—

"Life is the hour that God has given  
To 'scape from hell and fly to heaven"—

is but the avowed sentiment of every believer in endless misery. Hence life, by such, is considered a season of the utmost importance—a season the most precious and inestimable to the souls of men, inasmuch as it is transient, and uncertain, and replete with the best or worst consequences. Mankind are therefore urged by every consideration to abandon all things else, and *seek an interest in Christ* while it is called *to-day*, for the purpose of securing the eternal good of their most *precious souls*, which are in so much danger of being lost in endless perdition.

But to us it is strange, it is *passing strange*, that a being who is always represented as exercising a parent's care and benevolence towards all the children of men, should have been so unconcerned in regard to their welfare as to set them upon the slippery rock of human life, where he knew they would be in such imminent danger of sliding into the awful abyss of interminable woe. It certainly presents the Father of mercies in no very enviable light. It exhibits him, either as a deliberate monster who has wantonly called into existence rational beings, and placed them amidst the deadliest dangers, that he might have the exquisite pleasure of seeing them "spring the tremendous mine" that seals their ruin; or else, as caring nothing whether they are in danger or safety. Either position, however, is directly contrary to his nature; and in either case he would be indirectly implicated in the endless suffering of man. No one who contends that God foreordained the endless damnation of some men, can exonerate him from the charge of dire malignity in their creation, however much he may maintain his cause on the ground of sovereignty. Nor is he less implicated in their sufferings, if he has suspended their eternal destinies upon the "brittle thread of life," absolutely foreseeing that some will unwittingly drop and be enveloped in that awful ruin of

which all stand in danger, however much he may warn them against it. A parent would hardly be held guiltless of his children's blood, if he should deliberately compel them to pass through a wilderness abounding with ferocious beasts, where he knew they would be in danger of being devoured. And if the children were actually destroyed, no warning or admonition they might have received, could palliate the parent's guilt, or screen him from deserved reprehension. Unnatural and unfeeling we are accustomed to consider that mother who can deliberately, and without one relenting tear, cast forth her little infant into the streets or the fields, and there leave it to perish or be picked up by the passing stranger, she knows not whom. Yet such an instance of maternal depravity is commendable in comparison with the cool indifference of an almighty parent, if he has placed mankind in the broken barge of human life, surrounded on every side by the boiling surges of hell's liquid lava beneath which they are every moment in danger of being plunged, and left them, unassisted, to work out their salvation by their own feeble exertion. Who then can believe that such is the case? Who does not shudder at the thought of ascribing such deliberate barbarity to the father of mercies? It appears to us that he is more wise, benevolent, and mindful of the welfare of his creatures. Since not a sparrow falls to the ground without his knowledge, we cannot but think mankind are "of more value than many sparrows." And since he constantly clothes the fields with verdure, and supports the fowls of the air that 'neither sow nor reap,' who can suppose that he has left at hap-hazard the concerns of men, or suspended their future destinies upon a mere fugitive point of time? It cannot be possible that life is so fraught with peril. Better never live than live in so much danger.

What is life when compared with an eternity on either hand? A mere

"—Speck—a particle—a mite  
Of endless years duration infinite."

*Veni, Vidi, Vici*, was a short and expressive letter that once told the rapid achievement of Roman conquest—conquest, however, not more rapid than the fleeting life of man. "His days are swifter than a weaver's shuttle."—He is, he steps, and dies. This tells the tale of his brief existence. All the intervening circumstances between the cradle and the grave are but a mere step. And yet according to the opinion of some, that very step entails perhaps eternal death. On that depends the weal or woe of mankind through all futurity. And in nine cases out of ten it is a random step, taken in the dark without apprehending the result. Man scarcely knows that he exists before his race is run; and has therefore but a moment to deliberate on the course he should take to avoid the tremendous consequences that hang on this single step. As a caterpillar upon an apple tree in search of food stretches forth its lazy form and strikes, perhaps a blossom, perhaps a bane; so man comes into existence and, blind to the future, puts forth his energies in one unguided effort;

"But the issue who can know?

Who can tell what ills await?

Who can read the book of fate?"

If such is the case, then short-sighted mortals, however keen their optics, however firm their faith and correct their conduct, can have no positive assurance that theirs in that well directed step which will secure the invaluable boon of endless felicity. And who, under such circumstances, if he had the power of precocious thought and reflection, would not recoil at the idea of entering upon a stage of existence so transient and alluring, and big with the most fearful dangers? And yet, as if in mockery of devils and in outrage of every principle of holiness, the God of heaven is represented as having forced mankind upon the narrow stage of time, apparently for no



other purpose than that of seeing them make one desperate effort to gain the Elysian fields of glory, and, unsuccessful, plunge into the deep gulf of a miserable eternity!

But is this the character of that God who "is good unto all?" Has he measured off and given but three score years and ten for man to fix his everlasting doom, and made it the road to heaven or grand highway to hell? For ourselves, we cannot believe it. Is it incompatible with the goodness of God to place mankind in such a dangerous condition. Time then, we conceive, though a prelude to eternity, is not a fragile hair by which mankind are suspended over the gulf of interminable ruin. And we rejoice in the assurance that whatever dangers encompass the children of men, whatever ills betide them, and whatever sorrows they are doomed to endure, or temptations they are required to withstand—these will all work together for good, and finally terminate in a "more exceeding and eternal weight of glory."—R. O. W. *Gospel Anchor.*

#### BENEFITS OF UNIVERSALISM.

The question has often been asked, with some air of triumph, by those who are opposed to the doctrine of universal grace—"what have Universalists or Universalism done to benefit or reform mankind?" In answering this question I shall endeavor to show what Universalists have not done, and by so doing we may arrive at a satisfactory answer to the main question. They have not established inquisitions—they have not formed any crusades—no alliance with church and state—no persecutions of any kind whatever—no mammoth institutions or combinations to force their particular doctrine upon their fellow men—no arbitrary laws have been advocated or enforced upon the community, in the church or state, to bind men as slaves—no original parish funds secured to them to the exclusion of their neighbors—no fixed rules by which to proselyte, or frighten others to embrace the faith, or rather *written human creeds*—no four or six day meetings—no bush or camp meetings to augment their numbers—no new alliances formed with other orders (heretofore at sword points) in particular districts or parishes to keep out a common enemy, &c.—But they are verily guilty of publicly teaching with their eyes open, what all their opposers pray for with theirs shut. They honestly believe and publicly teach, and maintain to the satisfaction of at least a respectable portion of the community, that God is good to all; and being the same unchangeable God the partialist adores, will ultimately save all. Now for my life, I cannot discover any good reason why the limitarian should disfellowship, or brand the Universalist as a dangerous heretic; because if there is any difference, the most that can be made out of the case is simply this, that the Universalist believes that the Almighty is a far better being than the partialist. Suppose a father has ten sons—suppose further that two of these sons believe him to be the very best of parents—that two believe him to be about up to mediocrity—and that the remaining six think him captious, revengeful and capricious, far inferior to the common standard.—We will suppose farther, that this father is a very excellent man—yea, above all description—and let us inquire, should the first two sons be despised, hated and shunned as dangerous heretics because they have such an exalted opinion of their good father? Now suffer me to ask a question—Why are Universalists as a body or sect, every where spoken against—their views, their designs, nay, their private characters shamefully traduced? Forty years experience has taught me a lesson of some value. It has taught me to value men, in all ranks and stations in life as I find them. It has taught me to value virtue in the man whether his skin be black or white. It has taught me not to look on formalities or externals as sterling coin;—but

wherever I have found an honest man, I have generally found an honest christian. If I am not much mistaken, the world has long since begun to set a just estimate upon professions. Be not mistaken—the school-master is verily abroad—revolutions but seldom go backwards—the march of reform and intellectual improvement is onward—and they will surely progress until the final consummation of all things. The heretofore popular cry, of dangerous heretic, has already spent its force, and seen its zenith. Men are beginning to inquire, what is truth, what is a revelation from God? And what does this revelation teach? We have that *valuable revelation* for the promulgation of which, St. Paul and about all the apostles were derided, turned out of the synagogues, despised by the pharisees, scourged and finally put to death. The single fact that no persecution, of any kind whatever, has been put into operation, or helped on in any single instance to be found on record, stands a lasting monument in favor of the order of Universalists—their particular mode of explaining some parts of the scriptures right or wrong. It cannot do away the fact that they are in the true spirit of the teachings of Christ in this particular, "As ye would that men should do unto you, do ye even the same to them." And to me, the believing and acting out this one single requirement is worth more to the community than all the catechisms that were ever published by the Westminster divines. The single, plain, intelligible and valuable doctrines of the New Testament, are and always were too plain to answer the purpose of priestcraft. Hence the ardent desire of the many at the present day, and not a few anciently to have the doctrines of Christ wrapt up in hidden mysteries, to be understood in some two or three fold sense. Now I contend that if we have a revelation from God, we have it indeed and in truth. It was a hidden mystery to the ancients, so are many other things in the lap of futurity; but in the fulness of time, God sending his son, made known his will, showing and manifesting himself to us through the person of Jesus Christ. God, the Father, loves all the workmanship of his hands—and to satisfy the children of men that he loves them, he sent his son as a token, a sure pledge, that we might have no remaining doubts about his character, designs, and final purpose towards the sons and daughters of Adam.—*Maine Christian Intelligencer.*

Among the causes which tend perhaps as much as any others to retard the spread and increase of our faith, is the want of places in which to hold meetings. Shut out as we are from the places of meeting of almost all other denominations, it is inconvenient and in some instances nearly impossible for us to procure an opportunity to preach.

School houses are not generally fitted for religious meetings; they are small and illy calculated for the accommodation of even a moderately large assembly, and numbers who otherwise would attend are deterred from the consideration that the place is not sufficiently large, and at best is unsuited. Private houses are still more objectionable, and in many neighborhoods where there are a few, and in some where a considerable number of our friends reside, they are constrained to forsake the assembling of themselves together because they have no place in which they can with convenience and comfort meet.

Now this is a formidable difficulty, yet it would not be insurmountable were it not almost universally associated with a desire to excel in the style and expensiveness of their churches. Were our brethren less proud, a moderate effort would place them, in relation to meeting houses, in circumstances of independence and comfort, but let the building of a house be named and a majority of them will say, we want a house and ought to have one, but, then if we build we want a place at least equal in style and appearance, if

not in dimensions, to the Presbyterian or the Episcopal Church, and indeed unless we can have such a one we had better have none. True we are few in number and poor, and could probably not raise more than a thousand dollars, but that would not make a beginning to build such an edifice as we ought to have, and so the matter ends. And so long as this disposition prevails among Universalists so long shall we be driven into school houses, and court houses, and barns, and our assembling together be attended with difficulty, and the progress of our cause retarded. I drop these hints that our friends may think on these things. A small, neat, cheap house, brethren, is better than none. A thousand or two dollars will build a comfortable plain church. A comfortable plain church will render you independent; and comfortable, plain independence is all after which christians ought to aspire—at least in their places of public meeting. R. S.

*Religious Inquirer.*

*Reading, Pa. Dec. 8, 1833.*

BR. PRICE—In compliance with the spirit of "A Modest Hint," in the "Messenger and Universalist," of the 7th inst. I send thee the names of three new subscribers, together with a promise of future exertions. I forwarded the names about four weeks ago, but having received no returns, I may be allowed to bring them within the pale of the "Hint." What the cause of the delay is, I cannot imagine. The subscribers are weary of waiting and desire them to be sent immediately. I will collect the money and forward it as opportunity presents. I remain, as ever, thy friend and well wisher. J. K. W.

We might, perhaps, regard the above as a pretty broad 'hint' for greater punctuality on our part; but we assure our respected brother the fault he alludes to is not with us, as the receipt of the foregoing was the first knowledge we had of the names.—The back numbers, however, were immediately mailed on the receipt of the above, and are unquestionably received ere this. It would be rather hard, we admit, when a person had taken the trouble to forward "new names," that the Publisher should forget to forward the papers. We are not very likely to do this, for we feel too strongly the necessity of extending our list; and we are under lasting obligations to the writer above, for the substantial aid he has rendered us in our labors to this end, from the commencement of our undertaking. His "promises" also are sure. With a few such rallying around us we could not well be disheartened. But we confidently hope there are many, at this moment, exerting themselves in the same way. The importance of sustaining a publication in the location of this, need not be urged. And as we have yet to rely on other sources for a livelihood, although our sole and undivided attention is and has been given to the paper from its commencement, friends may be satisfied that their exertions are not ill-timed or unnecessary. P.

#### To Correspondents.

Z. G. will have a hearing, if we can possibly make room for him, next week.

A Sermon from Br. Sadler may be expected next week.

The favors of 'J. H. K.' came safe. They are ever gratefully received, and when we say this, we assure her we do speak the words of "truth and soberness."

#### MARRIED,

In New-York, on the 20th ult. by Rev. Mr. Chase, Mr. JOHN W. HOYT, of Greenwich, Ct. and Miss GRACE DIBBLE, of North Castle, N. Y.

#### DIED,

In New-York on the 6th inst. Wm. J. son of Mr. James Ames, aged 9 years.

On the 11th inst. Wm. WALLACE, eldest son of Mr. J. M. Martin.



Original.

**THE MORALIST.—No. 4.**"The memory of youth is a sigh."—*Words of Ali.*

Sweet season of bliss! Yet, short and fleeting are the days of youth—they pass away from us, with all their loveliness, like the fragrant spring flowers, and leave nothing but a memory to console us for their absence. How light dances the heart within the breast, when life is in its morning. In the cradle of infancy, or pillowed upon the mother's breast, with the lips oft prest by the kiss of maternal solicitude, or lulled to balmy repose by the sweet music of a mother's voice—in the merry hours of childhood, when its little desires extend no farther than a butter-fly ramble, or the possession of a painted toy, with no ills to disturb its breast, where the little heart beats free and happy—in the busy hours of education, when it has left the watchful eye of the parent, for the scrutinizing care of the tutor, and changed the gew-gaw toy for the well filled satchel, and the butter-fly chase, for "games athletic," when young ambition runs thrilling through his veins, and whispers of the future—or even when it has doffed the boy, sweet smiling peace attends it still.

The clouds of care fall not yet upon the undimmed horizon of life; the pitiless storms of adversity come not yet, to crush the glowing buds of promise that are hung above us—bright and serene are the visions that flit before us. The past is for a time lost in anticipations of the future—the sun-lit scenes of childhood, the busy school, the fields, and the meadows, and the play-ground—the pleasing companions and our mutual joys, are alike forgotten. New pleasures force themselves in our way, and bid us partake of the blushing fruit within our reach—hope rises high in the breast, and the joy and the gladness of unthinking youth-time spread all their flowers in our pathway.

'Tis then that we are happy; the busy cares of life, belong not to the rosy hours of youth. The sorrows and troubles are turned lightly aside; for the mind of youth, elastic and unthinking as it most times is, but seldom receives one salutary impression from the chastening lessons of Providence. Occupied alone by the airy dreams of ambition, of pleasure, perhaps of love, no time is given for serious and sober reflections. Pursuing a favorite object, we mount the ladder of fame. Eager in pursuit, we follow the phantom pleasure in the gay and gilded assemblage—in each scene of fashionable resort. And we breathe the vows of ardent and unalterable affection in the willing ear of our "lady love." The prospect before us is illuminated by the radiant star of hope—we anticipate no evil—joy shines upon us, and we fondly, deludedly fancy, it may be ever thus. Youth is a happy time—but it cannot last forever.

We forget that the things of life are unstable; that our dreams of ambition may fade away into nothingness; that the ladder of fame may totter and fall, and we be precipitated from the dazzling height we have attained; that the crowded hall, the laugh, and the song, may become tiresome; that the feet may not always move lightly to the sound of "pipe and tabor" and that the ears in which we have poured the vows of our young love may become tired of their monotony, or that the shrine of female loveliness, before which we have laid our all of earthly affection, may be snatched away from us by the cold and unrelenting hand of death. We are apt to forget all, but that we are young—that we are happy.

The season of youth, with all its joys, should be tempered by serious moral reflections. The mind will, sooner or later, become tired of the fleeting and unsubstantial pleasures of the world; because, when they are new, they are seized upon with an avidity, and entered into with a thought-

lessness, that insure their speedy annihilation. The palsy hand of age overtakes us, and we are led to exclaim, in the language of the philosopher—"the memory of youth is a sigh." But sighs of regret for the years that are past, will not rise in the bosom, if we devote some reasonable portion of our time to the cultivation of those high moral precepts, which can alone secure our permanent happiness. Their weight will be felt in every scene of existence. In the cares and perplexities of life that befall us, they will prove a balm, and heal the spirit that has been seared and blighted by misery and misfortune. J. P. Phila. Dec. 9th, 1833.

Original.

**DISINTERESTED BENEVOLENCE.**

Some conscientious good men suppose and contend, that true christianity is based or founded on *disinterested benevolence*, or an entire renunciation of Selfishness, in the performance of our christian and domestic duties; that all our actions which flow from selfish motives, are impure and unchristian.

That christianity and good morality should restrain, and keep within proper bounds, this quality of the mind, must be granted; but that all or any of our actions are purely disinterestedly performed, seems to be contrary to every fact, and to the combined characteristics of our nature; and is contrary to all that we know of the character of the almighty creator himself. All that he has been pleased to reveal to us, supposes us self interested creatures: and this grand principle of our nature to be predominant above all others.

Whence all the incitements to virtue and Religion, and all the penalties to vice and Irreligion? Virtue is rewarded—vice is punished; and wherefore? Because reward is desirable, pleasant and agreeable to our nature. Punishment is painful, disagreeable and unpleasant. Hence from self-love we become virtuous to enjoy the reward, and avoid vice to escape Punishment; and though it may with propriety be said, we love virtue for its own sake, because it is lovely, and dislike vice because it is hateful; yet this construction resolves itself into the same cause; for virtue is a desirable object in itself, and pleasing to the mind; vice a disagreeable object, and offensive to the mind. Therefore the pleasure and displeasure of the mind, are the causes of action. Indeed all our relations in life are founded on this principle. We love our relatives and friends from the same cause; we receive pleasure or pain at the conduct of children, parents or friends, and in degree the nearer they approach ourselves, the virtues or vices of our children affect us most.

There can be no one action in life of a purely disinterested nature. The most benevolent act of charity produces some pleasurable sensation and contributes to our happiness. The Deity himself is said to be pleased with the good actions of his creatures, and displeased with their bad. That he so loved the world, that he gave his only begotten son to die for its Salvation; and though it would be improper to apply these expressions to our creator, in the same sense as to ourselves, still it goes far to show that our interest is pleasing in his sight.

As all false opinion produces correspondent action, and as mankind act through some motive, correct opinion may be considered of the first importance to be established. We think it obvious that if the doctrine of purely disinterested benevolence were carried out in all its consistency, it would produce in the present state of society, and while mankind continue to possess the faculties with which their creator has endowed them, an injurious revolution in the human family. Those endearing relations of husband and wife, of children and parents, of virtue and vice, must be destroyed. For all motive is dormant. It follows, therefore, that until human nature receives a radical change from the hand of its crea-

tor, those affections must subsist, for they are evinced in the earliest dawn of our existence; and before the helpless babe can lisp its mother's name, her presence is joyfully recognized by the affectionate smile of innocence. W. W.

Philadelphia.

**BROTHERLY LOVE.**

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God whom he has not seen?—John iv, 20.

It seems reasonable to conclude from this passage, that its author supposed that people might profess to love God when in fact they did not. He therefore gave a certain rule by which any one might be satisfied respecting himself, by reducing the subject to the simple question, whether he love his brother whom he has seen? But it may be well for us to guard against any arts which a wicked heart may attempt to employ to dispense with this easy rule. Do we not, sometimes feel a disposition to reply to the apostle's statement and say, as the lawyer said to Jesus concerning his neighbor; *And who is my brother?* If the Jews contrived a way to evade the spirit of the commandment which required them to love their neighbors as themselves; by calling those their neighbors, whom they pleased, and leaving out of this relation whom they disliked, is there no danger of our evil hearts leading us into as great an error? Is it not too evident to be disbelieved, that the great body of professed christians have erred on this ground, and found out a method by which they pretend to love God, and to love their brethren, and to live holy and godly lives, in their way, and yet come as short of the divine commandment as did the Jews, who made void the law of God through their traditions? In order to have every thing safe, let us always regard our Savior's command on this subject; "I say unto you, love your enemies."

**UNIVERSALISM.**

There is no doctrine of christianity which is so well calculated to make man a happy and moral being, as that which teaches him that God is the Father of all; that he loves all, and that he will save all. Those doctrines which describe the Almighty as a partial Being, loving some and hating others, surely tend to fill the mind of their professors with spiritual pride, which will cause them to look down upon those, whom they do not consider the favorites of heaven, with contempt and disdain. Can any thing be farther from the spirit of the gospel than this? Will it not react upon them, by causing unbelievers to despise and hate those who profess such uncharitable doctrines? But that doctrine which teaches God as the Savior of all, cannot but make its professors view all men as their brethren—cause them to love them and inspire them with an ardent desire to promote their happiness; this benevolent conduct, will create in the minds of unbelievers a similar spirit, and will draw them by the gentle cords of love, to the feet of their Savior, when like unbelieving Thomas, they will exclaim, my Lord and my God! Were this doctrine to prevail most generally in the world, its character would be changed, and we should have a heaven on earth.

Self-love is not generally to be blamed; in the first place to condemn it, would be ineffectual, since we cannot entirely divest ourselves of it. It is necessary that a man should love himself, but as one of my friends, a man of great sense, said, in every thing which is good and honorable, as he loves a virtuous woman whom he wishes to marry.—*D'Argenson.*

The light of truth and virtue beams by conversation, as a match does by mutual attrition of flint and steel, which kindles by the sparks that drop from it, but loses none of the virtue it gives away.



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, DECEMBER 21, 1832.

## MONEY.

We dislike *dunning* above all things, but we are nevertheless compelled to it by the unjustifiable negligence of some of our patrons. We want money; we have heavy payments, (for us,) to make soon, and we have little reliance save on our accounts to meet them. Could those who are in arrears for the 2nd volume, (with those owing for *both* we must of course take other steps) fully realize the difficulties we have undergone in getting our paper started, they would not withhold the trifling amount due us *one moment longer*. If they did, they would be unworthy the name of friends. We have spared no labor and exertion to serve them punctually, with the paper, and on this account we have a just claim for punctuality from them, saying nothing of their professed interest in the cause in which we are engaged. The reflection that we have promptly served our patrons, and have received as prompt returns, is a powerful sweetener of daily toil. Every thing under such circumstances, moves forward with alacrity—*and with success*. Will those in arrears, therefore, substantially aid us in our present necessities, and save as from that most disagreeable of all tasks—*dunning*. P.

## RECENT PUBLICATIONS.

The progress of Universalism in the United States is very clearly seen in the multiplication and rapidly increasing sale of books advocating its doctrines. Almost every month adds something valuable to the Universalist's library. Attacks, defences, controversies, discussions, expositions, illustrations, and every thing calculated to call up attention, excite inquiry, and guide to 'the truth as it is in Jesus,' are multiplying around us to an unprecedented degree. The cowardly policy which our opposers have generally adopted must prove detrimental to the cause it was designed to sustain. The pulpit and the press under their control, may unite to stay the progress of inquiry, but in this age and country it will be in vain. Misrepresentation and abuse may partially succeed for a time, but truth must eventually triumph. The sources of correct information are becoming so numerous, that none but those who are willing to be duped, or whose judgments are unworthy of confidence, can long consent to remain ignorant. The number of those who, like the Jews at Rome, would hear what Universalists think, is daily increasing. It will continue to increase in proportion to the facilities which we offer them for their information. We, therefore, hail with pleasure every work that is calculated to build up the truth and to dissipate error, and we pray our brethren not to be weary in well doing, for in due time we shall reap if we faint not.

BALFOUR'S LETTERS TO PROF. STUART. This little volume consists of ten Letters which were addressed through the Universalist Magazine to Prof. Stuart by Mr. Balfour, during the years 1820—21. They are preceded by an introduction giving an account of their origin, and followed by about 30 pages of concluding remarks. It shows clearly the circumstances which led Mr. Balfour to embrace Universalism. The popular Letters of Prof. Stuart to Dr. Channing commenced the work. He had there offered an exposition of several passages of Scripture in favor of the doctrine of the trinity.—Mr. Balfour saw at once that the views entertained by Mr. Stuart terminated only in Universalism.—Towards this doctrine he had no bias, and therefore addressed Mr. Stuart three letters, asking him to offer some explanation. This he did not think fit to do. The other letters followed at a considerable distance from these and from one another.

It is an interesting and useful volume and we commend it to the candid perusal both of friends and opposers.

SKINNER'S LETTERS TO AIKIN AND LANSING. This volume contains a series of twenty four Letters addressed to the Rev. S. C. Aikin, and six addressed to the Rev. Dr. Lansing, by Br. Dolphus Skinner of Utica. It may be necessary to state that Mr. Aikin is Pastor of the First Presbyterian Church in Utica—and that Dr. Lansing was formerly Pastor of the Second Presbyterian Church in the same place, and is now ministering in this city. It is a 12mo volume of 228 pages, very neatly put up, and at a fair price. In these Letters we think Br. Skinner has done the cause of truth good service, and himself honor. He has exposed the unscriptural dogmas of the Presbyterian Confession of Faith, and presented Universalism in a pleasing and instructive form. We ask for it a careful and attentive reading, and are confident that it will abundantly repay every one for the trifling expense and time it may require.

THE CHRISTIAN UNIVERSALIST. The Christian Universalist is from the pen of the Rev. Edward Mitchell of New-York city. It is a handsome volume made up of a 'Pastoral Letter' to the Society with which he has been so long connected, a sketch of 'the origin and progress of the Society,' a 'Catechism,' 'Marriage Ceremony,' and twelve 'Short Sermons.' Mr. Mitchell, it is well known entertains some views which at the present time are uncommon among Universalists. He has adopted principally, as far as we can judge, the system of the venerable Murray. He believes in the trinity, the vicarious sufferings of Jesus Christ, in a future general judgment, in water baptism, the personality of the devil, and eventual universal restoration. The work before us, of course, presents some opinions which we regard as unfounded. But there are circumstances in the case which disarm criticism. The venerable and respected author was one of three individuals, who in April 1796, withdrew from the Methodist Church in New-York, on account of having received a better faith, and soon after with sundry others under similar circumstances formed themselves into a Society called the 'United Christian Friends.' With this Society Mr. Mitchell has been connected ever since, if we except a year during which he was associated with Mr. Murray over the 1st Universalist Society in Boston. He may be regarded the Father of Universalism in New-York.—He has seen all the reverses with which our cause has here met, and has suffered in every disappointment to which our friends have been doomed. Another generation has sprung up around him, who if they cannot adopt all of his opinions, still respect him for his age and talents, and love him for his virtues. The Christian Universalist will be read with interest and be found to contain very little to which any one need object. For ourselves we somewhat regret the title he has given his work. It seems to imply that in the mind of the writer Universalism is not generally *christian*; and this helps us to understand the language of our correspondent, Aspasio, a week or two since, who spoke of 'infidel Universalists.' We are sorry to see things of this kind among brethren. If a man be an infidel let him be so considered, but let not those as sincere and enlightened christians as ourselves be taunted as infidels because they happen to differ from us. S.

## CHARACTER OF THE OPPOSITION.

We have frequently had occasion to allude to the unwearied efforts of the opposers of Universalism, to associate that sentiment with infidelity, and with every thing else in fact, that would tend to excite repugnance in the public mind towards it. They are loud in denouncing its absurdity—it is perfectly

inconsistent and irrational in itself, say they—a child could refute it, &c. In perfect keeping with the contradictory nature of their own *indefinable* faith, in the next breath their lamentations will reverberate through the whole land, at the rapid spread, the mighty triumphs of this same *weak, absurd, and ridiculous* faith. Every conceivable plan is put in operation to enlist prejudices in their behalf—the christian world is loudly exhorted to come forth and aid in staying the progress of this moral desolation—to unite in the laudable exertion of preventing, as they modestly affirm, the utter prostration of our "religious liberty," and the introduction of an "infidel despotism" in its place!

But when, respected reader, among all their hue and cry of the dangers threatening our religious and social fabric, when have you seen them step forward in kindness and candor, and endeavor to expose the dangers and fallacy of Universalism?—When have they ever entered the field of argument, and with a spirit that is at all consistent with their christian profession, entreated us to forsake the "error of our way" and "cleave unto the Lord?" Never! we fearlessly answer, never!—"A great man of the age" may now and then condescend to notice the subject, but if he does, it is invariably in a spirit and style that is at total war with christianity, and one which would disgrace the most reckless political partizan that ever existed in the wildest seasons of party excitement. We entreat the reader to look about him, to tax his recollection to the utmost, to see whether he can find one instance in which preachers or writers have conducted an opposition in any thing like christian candor. Whether they have ever made the least approach to a respectful examination of our views. A great deal we know is said *about* and *against* Universalism, but it will generally be found to consist in dogmatical assertion, in sarcasm, or contemptible witicism. A very common mode is to crucify, if we may be allowed the expression, as did the Pharisees of old, its founder! They place before community two objects, excite the greatest possible degree of repugnance towards them in the public mind, and then suspend Universalism between them, and like the persecutors of old spit their venom and rage upon it! Sometimes the burden of their lamentations is "*Catholics, Universalists, and Infidels*!" at others, "*Mormonites, Universalists and Infidels*!" coupled with a sufficient proportion of fanatical rant, unqualified denunciation, and unsupported assertion, to fasten in the minds of their more confiding followers a lasting impression of the utter deformity of the sentiment and the graceless character of its professors.

Now this is the only course they have seen fit to adopt, in counteracting the immeasurable evils which they set forth in the train of Universalism, and we are constrained to ask, why is it? Are they afraid to encounter this weak, this contradictory sentiment in honorable and respectful argument?

We know that many, very many of our limitarian friends are frequent readers of our paper—some are subscribers. We urge them to ponder this subject—weigh it well in all its bearings. That our doctrines are at this moment spreading to an almost unparalleled degree, few will dispute. Even the alarm exhibited by opposers of the sentiment is incontestible proof that they are deeply sensible of the fact. If consequences so disastrous to the best hopes and interests of mankind, as are delineated by limitarians, are the sure results of a belief in Universalism—if the doctrine is so weak and fallacious and so easily exploded by Scripture arguments, we ask these individuals in christian candor, and we would press the question home to them with a zeal and earnestness commensurate with its mo-



mentous importance—what ought, what *should* be the conduct of the watchman on the walls of your Zion? Should they stand with folded arms and faintly give the alarm; or when they had made the very battlements ring with “*danger! DANGER!! DANGER!!!*” instead of girding to the warfare, and throwing themselves into the foremost ranks, should they fold their arms in perfect indifference, and attempt to justify themselves with the excuse, “*why they are a weak and puny power—they are unworthy our notice*”!!!

Universalists have ever showed themselves ready for a proper investigation of this subject. The labors of our preachers and periodicals are constantly directed to scripture exposition, in immediate relation to our views. They have as constantly called on the learned among our opposers to correct any errors in these expositions. But as yet they have called in vain. What inference, then, can we draw from these things, other than that the leaders therein are conscious of the weakness of their cause, and consequently dare not “suffer it to come to the light” of investigation—that they are actuated by party feelings instead of the pure principles of the gospel of Christ, and rest all hopes of their salvation in this party point of view, on their success in rearing up a wall of prejudice, within which they hope to keep their deceived followers. We would not be uncharitable, and if this inference is *truth*, it is not uncharitable, but we appeal to the candid and reflecting—*What other inference can be drawn?* P.

#### A NEW IDEA!!

“The only true Universalist that ever lived was Christ himself.”—*Skinner's Sermon in Herkimer, December 1st.*

The Universalists did not want a leader who had any fears lest he himself “should be a cast-away,” so they have dropped old St. Paul, and appear now to claim our Savior as their great pioneer, but if Christ was such a true Universalist, why is there such an evident change in the manner in which his doctrine is received by the world at large? We find that Christ was most violently opposed by the multitude as were also the apostles, and indeed all those who, in the former part of the Christian era, followed his steps. Many suffered martyrdom, for preaching as they believed, the doctrine of their blessed Lord and Master. But who, I would ask, ever heard of an Universalist preacher among the list of those who perished by the faggot or on the rack; or ever suffered a martyr's death in any manner, for the sake of Christ or his holy cause? I answer, no one. Such a thing would be an anomaly in nature. Christ says “the world loveth its own,” which is the very reason why the heralds of universal salvation are not *persecuted*, but always *GREETED* with the loud shouts and applauses of the multitude, among whom are invariably found, the very off-scourings even of wickedness itself; the drunkard, the liar, the thief, the murderer, the profane swearer, the Sabbath-breaker, and in short, that their ranks are filled up by all those who have no regard for God, or his commandments. This is a strong evidence against their doctrine; for they are the very ones whom Christ would not accept, because they refused to believe, and break off their sins by a true repentance.—But the present Universalist ministers uphold all the wicked in their high-handed rebellion against the Most High, by assuring them, that hereafter all shall be well with them, and that in the morning of the resurrection, they shall attain to the “privileges of the sons of God,” and inherit a glorious immortality. If Christ was a Universalist, then was he either ignorant or dishonest. Ignorant, in using language which often-times conveyed a meaning so different from what he intended; or dishonest in

intentionally leaving the greater part of the world in error. But the great, exalted, and adorable Redeemer, was neither ignorant, dishonest, nor yet a Universalist. For he always spoke plainly, yet he never said to the world, hereafter ye shall ALL dwell with me for ever.—But he always qualified his promises, saying, to “the meek,” to “the lowly in heart,” to “the penitent,” to “the humble believer,” to those “who with patience endured to the end,” to “the valiant soldier of the cross,” to all those who would “count all things but loss, for the excellency of the knowledge of Christ Jesus their Lord,” that they were the ones who should hereafter “walk with Him in white,” and “attain to glory, to immortality, and to eternal life.” If Christ was a Universalist, well might all Christians be wholly mistaken in his meaning. For should the trumpet of *Utica* speak only Christ's words, when he preached, or use the language of the Holy Writ, saying to the wicked, that they “shall be turned into hell, with all the nations that forget God;” that they shall be driven “into a lake which burneth with fire and brimstone;” that “the smoke of their torment shall ascend up for ever and ever,” that they “shall dwell in utter darkness,” “where hope and mercy never comes,” well might his hearers fear, that he meant more than the stings of conscience in this world, especially, if he at the same time told them that some had consciences which were “seared as with a red hot iron,” and consequently could suffer no punishment in that manner. Again, if Christ was a Universalist, then did he use figures which had no analogy between them. For when he speaks of the righteous and the wicked, he says, He “will gather his wheat into his garner,” that is, the righteous shall be taken into his kingdom, on that day when he shall gather up his jewels; “but the chaff,” which no one will deny signifies the wicked, “He will burn up with unquenchable fire.” Now, if all are to be saved, why did he mention the chaff? For chaff cannot be burned up with quenchable, much less with unquenchable fire, and yet be preserved. But if he meant the punishment of the wicked in this world only, it was an absurd figure.—Nor what resemblance has the chastisement of a kind and forgiving Father, to the utter destruction of chaff by fire? Also “the axe &c., and every tree which bringeth not forth good fruit, is hewn down and cast into the fire.” If wood is thrown into the fire, it is not destroyed? How then can it afterwards be saved? And if sinners receive their punishment as they proceed in sin, then, to make our Savior's own figure applicable, the same tree is continually being hewn down, and continually being cast into the fire, and yet, after all, according to Universalism, it is never cut down, and never cast into the fire; for we find it afterwards far more beautiful, and more fit to produce much fruit, being transplanted into “the garden of the Lord.” O ye who continue to cry “peace, peace,” to the wicked, how long will ye tempt the righteous indignation of God, by casting upon his Son, the follies and absurdities of your own wicked and depraved hearts? Know ye not, that “He hath appointed a DAY, in which he will judge the world in righteousness?”—How then will ye seek to deceive the simple, and lead astray those who are blinded by the “god of this world?” He says, **HE WILL JUDGE**, not that **HE HAS** judged, or is *now* judging, as you would make your hearers believe, but that he **WILL** judge, that is, he will do it in that “great and notable day of the Lord,” when the stars shall fall from heaven, and our earth be burned up. Again, if Christ was such a famous Universalist, why was he not so understood by all classes of people in his day, especially as that doctrine is every where found to be most agreeable to the carnal heart? If

all did so understand him, why did they persecute him more than the world now does those who preach the same doctrine? Yea, why did they crucify their **CHIEF MINISTER** as an impostor and a blasphemer? Was it to answer God's divine purposes? Then for what reason was Stephen stoned, Paul beheaded, Peter crucified, and a whole host of worthies sent by a Martyr's cruel death to a premature grave?—But if many did believe in a future punishment, why was not Christ as plain, honest, and pointed, if he was really a Universalist, as his ministers are at the present day? Why did he not tell those “effeminate men,” and “weak women and children,” though he said that there was a hell, yet that they need not fear, they were entirely mistaken, that there is, after all, no hell? Though he said that there was a worm that never dieth, yet after all, there was no worm that dieth not. Although he did say and solemnly warn them that there was a fire that is never quenched, yet there is no fire which shall never be quenched, after all. And moreover, there is no smoke of their torment that ascendeth up forever and ever; no bottomless pit; no devils; no groanings and wailings of the damned, even though Almighty God has declared that there are! Moreover, be assured, that sinners shall never “be driven from the presence of the Lord, and from the glory of his power;” that there is no such thing as “everlasting punishment;” nothing like “eternal damnation,” and nothing like “utter darkness, where there is weeping and gnashing of teeth.” There are no such things, even although the immutable God has said there are!

I say, if Christ was a true and sincere Universalist, why did he never, during a life of thirty-three years upon the earth, speak in such language as this, and at once calm all the fears of the sin-sick soul? Now, the first time one of these peace enjoying heralds enters the sacred desk, they proclaim it so loudly, and so plainly that none goes away doubting in the least their meaning. Truly it is a mystery to a thinking mind, if Christ was a Universalist, why it was not discovered till several centuries after the Christian era. This is not all;—if Christ was a Universalist preacher, why had he not then, as such preachers now have, his thick columns of gamblers, profane swearers, drunkards, sabbath breakers, and the vilest and most immoral of all sorts to trumpet forth his praises, and laud his virtues to the skies.—Yea, why did he so plainly tell them, that they should never enter into his kingdom? Will any Universalists pretend to say, that he meant, they should not enter into his kingdom in this world? He plainly says, “my kingdom is not of this world else would my servants fight.” Where then is the kingdom which they never should enter into? Most evidently it is in the world of spirits; that kingdom which was prepared for the righteous “from the foundation of the world.” And not only so,—but if Christ was a Universalist, then was he inferior to his ministers of the present day in the connexion of his sentences. For he says, that on a certain day, which he designates, he will “say to the righteous, come ye blessed of my Father, &c. **THEN**,” that is, after he had welcomed the righteous into his kingdom, and *recollect he said his kingdom was not of this world, then*, will he say to the wicked “depart ye cursed into everlasting fire, prepared for the devil and his angels. **Then**,” that is the wicked, “shall go away into everlasting punishment,” but the righteous into life eternal.” Behold, what language for a Universalist! There is not one now of that order, from the devil, down to the most insignificant of his heralds, who dare proclaim such condemning truths as these, without first saying that Christ did not mean what he there declared. What, will you endeavor to hold up our Blessed Lord as contradicting



himself in a manner the most palpable and criminal? What, will some men be "going away into everlasting punishment, and others into life eternal;" and yet, do you Universalists still affirm, that *all are going into life eternal*? "O! absurdity, where is thy blush!" The world is full of scheming individuals; but none equal to that "roaring lion" who has sent out his legions of ministers to preach up that same doctrine, by which he prevailed over our first parents.—And the Universalist banner every where unfurls itself to the gaze of the self-deceiving multitude, presenting the devil's most successful argument, in broad and glaring characters, "THOU SHALT NOT SURELY DIE!" A banner that is made red with the blood of myriads of souls who have gone down to the chambers of everlasting death, deceiving and deceived. Lord Byron was an infidel, yet he was wise, when he said, that the Christian has the advantage of the infidel, for if there is an hereafter, the Christian is safe, while the infidel will be awfully disappointed: but if there is none, then will they be equal while resting together in their eternal sleep. The same will apply to the pious believer and the Universalist. If there is no place of future punishment, the Christian is sure of going to HEAVEN: but if there is, then the Universalist is sure of going to HELL, because he has denied the word of God. O! who is wise? who will receive instruction? who will consider on their latter end? Take heed immortal souls, how you rest your eternal all, upon the false assertions of the prince of darkness or his ministers, lest "thou mourn at the lost, when thy flesh and thy body are consumed, and say, 'How have I hated instruction and my heart despised reproof!'" Avoid that broad road whose end is utter destruction, and follow the command of the "mighty counsellor, the everlasting Father, the Prince of peace," then shalt thou go, "like one who wraps the drapery of his couch around him, and lies down to pleasant dreams." ALPHA.

Herkimer, Dec. 3.

The foregoing appeared in the last Christian Intelligencer of this city. It is from a correspondent who dates at Herkimer. The "new idea" we conclude lies in the following quotation said to be made from "Skinner's Sermon in Herkimer, Dec. 1st." "The only true Universalist that ever lived was Christ himself." This we believe is the only new idea the whole article contains. The writer says,

"The Universalists did not want a leader who had any fears lest he himself 'should be a cast away,' so they have dropped old St. Paul, and appear now to claim our Savior as their great pioneer."

Our author very clearly intimates here that "Old St. Paul" entertained fears of his eventual salvation. This he might well do if he believed the doctrine of endless misery. The following probably are expressions of those fears. "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v, 1. "For to me to live is Christ, and to die is gain." Phil. i, 21. The idea is certainly a delightful one that the apostle Paul, notwithstanding all the communications of the divine love which he had received, was still left to bear the comforting thought along with him through life that he might at last be endlessly damned! It is in perfect accordance however with what we have always said of the doctrine of endless misery. Connect it with what system you will, the Christian can have no assurance of immortal blessedness. We had hardly expected however that "such able men" as the writer of this article—such staunch Calvinists as our good Dutch friends, were willing to acknowledge this fact, and least of all in relation to the inspired Paul. But so it is. And if

Paul had reason to fear, what shall we say of the best of Christians in modern times!

"If Christ was such a true Universalist, why is there such an evident change in the manner in which his doctrine is received by the world at large? We find that Christ was most violently opposed by the multitude."

This seems to be a small mistake in our author.—Christ was not "violently opposed by the multitude." On the contrary they were his friends. We are told distinctly that "the common people heard him gladly." Mark xii, 37. The violent opposers of our Lord were the great religionists of his day, the priests, the scribes, the pharisees, and the elders, those who arrogated to themselves all the religion, the virtue, and piety of the age. Yea, and "when they sought to lay hands on him they feared the multitude because they took him for a prophet." This shows conclusively how near the truth our author comes. But hear him again.

"Christ says 'the world loveth its own,' which is the very reason why the heralds of universal salvation are not persecuted, but always greeted with the loud shouts and applauses of the multitude, among whom are invariably found, the very off-scourings even of wickedness itself; the drunkard, the liar, the thief, the murderer, the profane swearer, the Sabbath breaker, and in short, that their ranks are filled up by all those who have no regard for God, or his commandments."

This is indeed a specimen of christian charity.—"The heralds of Universal salvation are not persecuted, but always greeted with the loud shouts and applauses of the multitude." The writer seems to imagine there can be no persecution but from the multitude, and even then probably it can be manifested in no way but by fire and fagot. But to say of a man he is a "herald of the devil," "a minister of the roaring lion"—to associate him with "the drunkard, the liar, the thief, the murderer, the profane swearer, the Sabbath breaker, and the vilest and most immoral of all sorts" is no persecution. It is no worse than the Scribes and Pharisees, those patterns of unostentatious piety, did by our Savior, and not half as bad as Calvin, whose progeny in the faith continue to this day, acted in his clemency toward Servetus, and even he, vile heretic as he was, was only burned by a slow fire!

We might pursue the subject, and show that throughout the whole article, long as it is, the writer labors under a gross misapprehension of Universalism, or indulges in malignant abuse of its advocates. But we have not time, and the work is unnecessary. Every reader may form his own estimate of that christian's character, who can write and publish such an article as the above. It breathes any thing but the spirit of Jesus.

Before closing, however, we cannot help reminding our Dutch friends that the accusations brought against Universalists by themselves and their coadjutors, are precisely the same as were preferred against Jesus Christ and his apostles by the religionists of their time.

1. Universalists are accused of being greeted and followed by "the multitude." So was Christ. Luke tells us chap. xv, 1, 2, that "there drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them." Universalists are accused of "upholding all the wicked" in their wickedness. Our Lord was very significantly called "a friend of publicans and sinners."

2. Universalists are called "the heralds of the devil," "emissaries of Satan," &c. Our Savior was accused of casting out devils by Beelzebub the prince of devils. And he said to his disciples, "If

they have called the master of the house Beelzebub how much more shall they call them of his household." We are satisfied. "It is enough for the disciple to be as his master, and the servant as his lord."

We ask our religious opposers to lay aside something of their virulence, and be more candid. We tell them plainly that if they wish to convince Universalists they should employ fair argument instead of abuse. We suggest for their consideration, whether they do not aid the cause they wish to destroy, and injure that which they would sustain by such intemperance? S.

#### DANVERS DISCUSSION.

To the politeness of Br. Whittemore we are indebted for a copy of the Report of the Discussion between himself and Rev. Mr. Braman of Danvers.—We are also indebted to him for 'another' Report of the same Discussion, supposed to have been published by Messrs. Braman and M'Clure. It has been intimated that the latter gives a somewhat 'uncertain sound,' but we have not had time to compare them. We shall take the earliest opportunity to do it. We expect a supply of the former soon, for sale. It is an octavo pamphlet of 96 pages, price 25 cents.

#### DAMNATION OF THE HEATHEN.

We cut the following from a high-toned Calvinistic paper of this City. It comes up nearer their creed than Calvinists themselves are generally disposed to speak in this age.

"How indescribably wretched is their state, who live far beyond the sound of 'the Church going bell,' whose ears have never been saluted by the tidings of grace! Doomed by inheritance to superstition and idolatry, they grope their way in starless darkness, and after a few evanescent years, die in their sins and eternally perish."

We should like to know how much short this comes of "the old predestinarian" doctrine that God created some men merely to damn them!—These heathen are doomed by inheritance to superstition and idolatry, they grope their way in starless darkness, a poetical phrase, we suppose, for total ignorance, —they die in their sins, which they themselves can not prevent, and eternally perish!! At whose hands will their blood be required? Admit the doctrine above stated, and no mortal can "justify the ways of God to man." S.

#### APOLOGY.

An apology may be thought due our patrons by some, for the space occupied in this paper by the article from the Christian Intelligencer, and we are not much inclined to dispute such an opinion. Still it may be well occasionally to "spread out" to public view "the moral pollution" of high-toned professors, that we may see the admirable consistency of their profession and practice. Although the article in question appears as a communication, by the following introduction the editors fully adopt the language as their own:

"The following piece from our correspondent at Herkimer, we insert; and recommend it to the attention of our readers. We are thankful that we have such able men to combat error in that part of our church.—Ch. Int."

And when it is generally understood that the Rev. W. C. Brownlee, D. D. is in the Association of Editors, we hope we shall receive a still greater share of indulgence for thus occupying our columns. P.

#### RELIGIOUS NOTICES.

Br. S. J. Hillyer, will preach in North Salem, Sunday Dec. 22d; at Longridge, Sunday the 29th, and at Stamford in the evening.



## PSALM CXVII.

BY JAMES MONTGOMERY.

All ye Gentiles, praise the Lord,  
All ye lands, your voices raise:  
Heaven and earth, with loud accord,  
Praise the Lord, forever praise.

For his truth and mercy stand,  
Past, and present, and to be,  
Like the years of his right hand,  
Like his own eternity.

Praise Him, ye who know his love,  
Praise Him from the depth, beneath,  
Praise him in the heights above:  
Praise your Maker all that breathe.

## DEATH OF A YOUNG MAN.

He is gone. I saw him wasting under the hand of a lingering disease. I saw the hectic flush upon his cheek, and I said, his days are few; he cannot long survive; the destroyer, gnawing at his vitals for three long years, has about accomplished his purpose. I saw him again, a lifeless lump of clay. The spirit had broken from its earthly fetters, and ascended to its Father and its God. I saw the mourners follow all that was earthly of him to the grave, and it was hid from my sight in its mother earth. Can it be possible, thought I, that he, the young and vigorous, is no more upon earth? But it was a reality. Alas! how frail a thing is man! How precarious is human existence! How futile are earth's cherished objects! Death hurls his barbed darts; and the 'mighty' fall. The pale monarch approaches, and youth, vigor, loveliness wither like the autumnal leaves! He hardly had reached the noon-day of life, ere his sun had set. He had scarcely gained manhood's strength before the fatal blow was struck. Its effects indeed were tardy, but sure. Twenty and two were the brief space of his years. These past, and he bid adieu to sublunary things; he launched from the shores of mortality. So true it is, that 'In the midst of life we are in death.' Is this then our certain doom? Is this the end of man on the earth? Well, be it so, since God is still the same, unchangeable, ever good and wise; since we are his, whether living or dying; since 'Christ hath died, and rose and revived, that he might be Lord both of the dead and living.'

We cannot go where universal love smiles not around. Death too is a conquered foe. The Prince of Light has triumphed over him. Tho' we must enter his dark cavern, yet there we shall leave this bondage of corruption, and divine grace translate the 'creature itself into the glorious liberty of the children of God.' Death appears to be necessary to perfect the exchange of dull mortality for immortal powers. The corruptible body dies, one of 'incorruption' is raised. It dies in 'weakness,' and it is renewed in strength. It dies in dishonor (but 'thanks be to God who giveth the victory') it is raised in glory. It departs from this world a 'natural body,' and comes forth in the resurrection a 'spiritual body.' Here it 'bears the image of the earthy,' there, 'the image of the heavenly.'

'O, 'tis a glorious boon to die:  
This favor can't be praised too high.'

Then go, our friend and brother, go,  
And let thy earthly sorrows cease;  
Go, leave this painful world below,  
And rise to realms of endless peace.

We would not ask thy longer stay,  
(Thy sojourn here was grief and pain,)  
Since angels beckon thee away,  
To join in praise that brilliant train.

How consoling is the gospel, when its pure truths are permitted to flow into the soul, unadulterated by any of the streams of error. It gives to mourners 'beauty for ashes, and the oil of joy for mourning.' They are called to attend dear and near relatives to 'the house appointed for all the living,' and they mourn—for nature

dictates grief—but they 'mourn not as those who have no hope.' They know—for it is written in the Scriptures of divine truth, that 'the spirit has returned unto God who gave it,' and that it shall appear with Christ in glory. We too shall meet it there. They have gone before us, but the time of our change is approaching. A few more suns will roll over our heads, and we shall follow, to meet them in immortal bliss, to bloom in eternity forever. Partings then will be no more; sorrow and sighing will be done away; and 'tears will be wiped from off all faces,' by the soft hand of redeeming love. There we shall endlessly rejoice together, while universal, impartial, and unchanging grace will be our glorious and undying theme.—*Christ. Pilot.*

## LIFE.

'On—onward life is rolling,  
Like a chariot wheel it wends.'

Yes, the journey is rapid, its fatigues and its pleasures will soon be ended and its scenes closed forever. Does the query ever rise to the mind, 'whither are we bound? and for what purpose are we moving? If it does, can we be content to pass it without consideration—No! oh no! it is too important, and its claims on our attention cannot be neglected. Can it be the grave receives us to hold us in eternal bondage? Oh for faith to remove mountains; to pierce the darkness of futurity, and carry us to that better home, the felicities of which we can imagine, if we are never to realize. Can man be content without a hope, a wish of future existence? Can he who has almost traced the origin of creation, who has discovered designs so noble, so stupendous as to fill him with astonishment and delight; can he lie down in the grave and be content with annihilation? No! The sun day by day, and the moon by night lights up his hopes: the thousand twinkling stars bid him look forward with confidence. The returning seasons renew his joys, and earth pouring forth her grateful tribute for the beneficent gifts of heaven refreshes his soul with the most consolatory evidences that there is a Power Almighty, infinite in love, and perfect in design.

The grave is not our conqueror. It is but an agent whereby the wonderful intentions of our Creator, too stupendous for our comprehension, are to be effected. We go down to it, but not without hope. Our trust is in our God. He has ever exercised a protecting, providential care over us while among the living, evincing that man was framed for noble purposes; when we descend to the grave, He will be there, and His assurance that man shall not perish, but have eternal life, will be fulfilled. Awake then O my soul, and rejoice while in the journey of life. Seek out its felicities, you shall find them many in reality, and in anticipation partake of the bounties God has placed before you. Fear him not as a hard master; bury not the blessings he has conferred, but be grateful, and exhibit your gratitude in the proper enjoyment of them under the full assurance that the time will come, when He shall say, 'Well done good and faithful, thou hast properly appreciated the joys of earth, enter now upon the enjoyment of Paradise.'

Universalist.

## PICTURING.

There is nothing more lovely to my imagination, than the picture of an artless girl, tranquilly gliding onward to womanhood, in the seclusion of the parent bower. She is invigorated in her affections, by the ceaseless caresses of her nearest kindred, and her taste receiving its daily hue from the fresh and exquisite colors of nature, as she sees them in the grove, the fountain, the varying skies, remote from the tawdry artifices of a compact and crowded society. Her first lessons of love imbued from the lips of a mother; her only lore taught her, at that fire-side which has been from infancy her citadel of happiness;

her emotions allowed to pursue their unchecked wanderings, through all her world, bounded, as she believes it to be, by objects with which she has always been familiar; and her rambles limited to "her ancient neighborhood," like the flights of a dove in its native valley.—*L. Mag.*

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